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William. The latter, indeed, in the conduct of the Leopold episode, betrays a subtle diplomacy that we are more inclined to associate with the Latin than with the Teutonic mind. He not only toyed with Benedetti and de Gramont, but arranged with Princes Anthony and Leopold that the announcement of his resignation should first be made public as the latter's individual act, with which he had no official concern; and that done, he of course had no hesitation in subsequently stamping it with his approval. If the figure of Bismarck is stamped in bold relief on the pages of Count Benedetti's book, his prominence is almost as great in the volume of the Duke de Broglie. M. de Gontaut was called upon by his defeated and humiliated country to represent it at the victorious court of the newly created Emperor. And that he was able to do this with some grace and no little tact, though without previous diplomatic training, speaks well for his abilities. Still, these pages have to do rather with the small talk of diplomacy, for they enlighten us little upon the great events happening in Europe. They serve also to show what an attitude of studied contempt for France Bismarck adopted in his relations with M. de Gontaut. Astounded at her rapid recovery from the disasters of the war, Bismarck for a moment looked with jealous eye on the military preparations that France was making, and made them the pretext for causing M. de Gontaut all sorts of evil quarters of an hour. He assumed the position of big bully, and by refusing to have intercourse with M. de Gontaut, except through an intermediary, who was entrusted with no powers to conclude any negotiations, he showed that, having France once under his heel, he meant to keep her there.

HERBERT FRIEDENWALD.

Philadelphia.

The Puritan in England and New England. By EZRA HOYT BYINGTON, D.D. With an Introduction by Alexander McKenzie, D.D. Pp. xl, 406. Price, \$2.00. Boston: Roberts Brothers, 1896.

Mr. Byington has, on divers occasions, been asked to read papers before "a number of historical societies, and before students, in colleges and seminaries." These essays, "rewritten and reconstructed, so as to bring them into connection with each other," are now presented to the public as a treatise on certain aspects of Puritanism. The result is a readable book—in large type, with a picture or so, to which a reader may devote a few hours with the comfortable feeling that the history is orthodox, according to Green, Macaulay and Palfrey, and the point of view satisfactory to good Americans.

When one seriously asks: What is the scientific value of this work as a contribution to historical writing, it must candidly be confessed that it cannot be rated very high. While Mr. Byington is, strictly speaking, neither a collector of facts nor an "artist in world-movements," yet his aim is toward the latter. His book is not, in the main, a critical study of the sources of historical information; it does not seek to discover new facts, or criticise received statements; on the contrary it takes its facts generally from well-known authorities and attempts to show their meaning and relations, and to illustrate the conclusions by references here and there to original sources. Excellent as such a purpose may be, its successful accomplishment demands no ordinary equipment. A trite and exasperating criticism of humble monographists in history, often is that they confine their work to dead facts and do not rise to the broader relations and meaning of those facts. To this they rightly reply that such was not their object, they wished merely to furnish material to the artists of history, and that while there is a limit to such division of labor, yet the division is, in this complicated world, absolutely necessary. Mr. Byington, however, has no such excuse to offer; he has avowedly undertaken a piece of broad intricate historical writing; work that requires not only artistic sense and philosophic insight, but a long training in analysis, and a broad acquaintance with the almost infinite details of history. These requirements Mr. Byington does not possess. He is evidently a clergyman and has set about writing history as he writes sermons, that is, topically. Now history can be written topically only by one who possesses back of the separate topics a unified body of knowledge—a unified conception of the general subject. Otherwise we shall have a series of essays, interesting perhaps, but not very valuable, not very true, and, above all, disconnected. Such is the book before us. The author first wrote an essay on the heresy trial of a stout old Puritan, William Pynchon; then he wrote an essay on Puritan ministers in general, and another on the case of Robert Breck. An invitation to Maine probably caused the essay on Northern New England Puritanism, and, it being necessary to have an introductory chapter, that on the Puritan in England was compiled. The result of this is, naturally, not a book but a series of dissertations, on slightly related subjects, but lacking that broad fundamental grasp of the central subject of Puritanism, which its topical treatment absolutely demands.

Moreover, the author's acquaintance with sources of historical information in regard to his subject, is not such as to inspire confidence in his critical judgments. One feels that his broader

conclusions are those of the authorities so copiously quoted: Hallam, Green, Palfrey, Campbell, Neal, and others. When the author himself ventures among original material he evinces that lack of discrimination that characterizes the new comer; for instance, we have placed before us in one breath as authorities, copious extracts from Colonel Hutchinson's letters to his wife, and from Longfellow's "Miles Standish."

Such a book may be interesting, it may even justify publication for certain readers, but it is not a distinct contribution to historical writing. The non-committal words of the introducer, Dr. McKenzie, best characterize the work: "The design of this book is a large one."

W. E. BURGHARDT DU BOIS.

University of Pennsylvania.

The Physiocrats: Six Lectures on the French Économistes of the Eighteenth Century. By HENRY HIGGS. Pp. x, 151. Price, \$1.10. London and New York: The Macmillan Co., 1897.

As the first work in English dealing in a comprehensive way with the Physiocrats, Mr. Higgs' "Lectures," will be welcomed by a wide circle of readers. While they do not add very much to what was already known in regard to the leading doctrines of this school, they do contain a very full and interesting account of the Physiocrats themselves and of the literary history of their ideas.

At the outset the author explains that "critical and doctrinal comment" have been restricted within the narrowest limits, with a view to making the lectures interesting to the somewhat miscellaneous audience for which they were originally prepared. In this endeavor he has been entirely successful. Anecdote and biographical detail help to give a vividness to his characterizations of Mirabeau, Turgot and the other writers of which he treats, while his analysis of the theories of the school is simple and direct. Even Quesnay acquires flesh and blood under his treatment and his "*Tableau économique*" is explained so that the dullest intelligence may understand it.

Starting out with a brief description of the economic condition of France during the first half of the eighteenth century, Mr. Higgs makes Cantillon's "*Essai*," published in 1755, the first literary landmark in the history of Physiocratic ideas. He shows how much Mirabeau's "*L'ami des hommes*" owed to this work and describes the celebrated meeting between that author and Quesnay in July, 1757, which gave the latter his first and most devoted disciple. The